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ABSTRACT

This document profiles the role of Tennessee State University's Brown-Daniel Library in its collection development activities for a culturally diverse student body. It recommends that a series of goals and objectives be maintained in the selection criteria of library materials for students having diverse backgrounds. Topics include a brief historical background, school demographics, a description of the Brown-Daniel Library and its multicultural policies and programs, the African-American studies program at Tennessee State University, and a review of the literature on multicultural education. The library and its collection practices are analyzed using Nieto's Model (1992) for multicultural education, which consists of seven benchmark characteristics for multicultural education. Multicultural education should be: anti-racist; basic; widely relevant to all students; pervasive; instrumental in educating about social justice; process-oriented; and based on critical pedagogy. (Author/SWC) (Contains 19 references.)

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Implications and Strategies in Collection Development for Multicultural Education at Tennessee State University

by Murle E. Kenerson

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Abstract

This document profiles the role of Tennessee State University's Brown-Daniel Library in its collection development activities for a culturally diverse student body. It is suggested that a series of goals and objectives be maintained in the selection criteria of library materials for students having diverse backgrounds. A brief historical background, demographics, the Africana-American studies program, and a description of the library's policies and programs are discussed. Also, an analysis using Neito's Model for multicultural education is examined. This model consist of seven benchmark characteristics which include: 1) it is antiracist, 2) it is basic, 3) it is important for all students, 4) it is pervasive, 5) it is education for social justice, 6) it is a process, and 7) it is critical pedagogy. A review of the literature is also included.

Historical Statement of Tennessee State University

When first opened to students in 1912, the institution which was to become Tennessee State University had a simple purpose - to function as a two-year normal school for Negroes. Over the years since that opening day, the mission of TSU has expanded far beyond what the founders could perhaps have envisioned. From college to university status, from the awarding of bachelor's degree to Graduate programs, from serving the educational needs of a single group to the culturally diverse population in evidence at its two campuses today, the historical progress of the institution can be readily charted. One of the most significant factors in terms of creating a more heterogeneous student body was the merger in 1979 with the predominately White University of Tennessee at Nashville. The mission of TSU in its increasingly multicultural milieu is further delineated by its unique formation as a land grant institution, denoting its agricultural roots, but also as an urban, comprehensive university. As pointed out in the Undergraduate Catalog (1989 - 1991), these special characteristics "shape its instructional, research, and public service programs."

Demographics of the Student Body

Lovejoy's College Guide (22nd ed.), states that the student body composition is as follows: 3% Asian-American, 62% Black, 35% White. On average 323 foreign students are enrolled each year, approximately 3% of the student population. The bulk of foreign students have African nationalities. Eighteen percent of all students are from out of state.

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Demographics of the Faculty

The full time faculty is composed of 334 members; 135 persons are part-time faculty. Fifty-eight percent hold doctorate degrees. Faculty is approximately 50% White and 50% Black.

The Tennessee State University Library

The Library has extensive holdings; 420,463 volumes, 1,775 periodicals, and 657,532 microform items. A modern computer center is also in operation as a result of a federal grant awarded from the National Security Agency. The mission of the Library is manifold and is expressed in a series of goals and objectives (Annual Report, July 6, 1993). These include facilitating the use of learning resources, instruction on the use of library materials, evaluating and building a working library collection that supports the curriculum.

The history of TSU indicates the on-going need for the Library to adapt to institutional restructuring and population alteration in the student body. The broading of the School's programs from teacher preparation in its beginnings to the myriad classes, both degree and non-degree offered at present, requires a similar broadening of Library materials. The trend toward a much more diverse student body has its own requirements in the creation of a more multicultural, pluralistic approach to the programs, activities, and collection building. Too, a more diverse staff is now essential, whether in the ranks of the degreed professional librarian or among paraprofessionals and library assistants. The Library has been relatively successful in these areas, although more commitment and responsiveness to change is still necessary.

Collecting, organizing, and disseminating materials for a library requires highly trained staff. In common with other institutions of higher learning, TSU's Library is staffed by professionals holding credentials from university schools of librarianship. In addition, a constant upgrading of skills in this highly technological age of information is ensured through attendance, on the part of relevant staff, at workshops, institutes, meetings, and seminars. The experiences and models emanating from such programs are deemed of particular

merit when focused on dealing with multicultural aspects of collection development, service response, and the interlibrary loan or exchange network involving materials located in other collections in the country.

DESCRIPTION OF MULTICULTURAL POLICIES AND PROGRAMS

Library Collection Development: Policies and Curriculum Support

Before 1979, TSU was an historically Black institution. This matter-of-fact statement goes far in explaining past collection development policies and their relationship to curricula support. In its original formation, teacher education was the sole mission of the college. This too had implications for the Library. In its earliest stages, the Library was primarily concerned with amassing those materials which would uphold the mandate of the School - to train Black teachers for Black schools in Black communities. Even for this limited purpose, funding the requisite books, journals, and papers was difficult. Hence the collectionn grew slowly. With each additional program added throughout the years, the Library widened and expanded its holdings in order to better serve students and faculty in the areas of degrees offered. Library staff worked closely with faculty and Department heads in the creation of a working collection. Interestingly, and in common with other Black academic libraries, TSU has been long committed to the collection and dissemination of Black materials, as evidenced by its Special Collections Library. Before the 1970's, much of the available materials did not match the special cultural needs of minorities. Indeed, the emphasis was upon conformity to pre-imposed norms, that is, White, middle-class educational values and standards. Ethnic minorities were either ignored or treated unfairly or unrealistically in educational materials, trade books, texts, journals, and other resources. The Library labored not only to offer adequate materials to support the curriculum, but also to seek out materials which at the minimum exhibited some understanding and appreciation for cultural diversity. And at the same time, the Library continued to acquire original source materials - letters, diaries, government documents, etc. - which chronicled the Black experience, especially as lived out in the local and regional setting.

The merger of 1979 in which the University of Tennessee at Nashville was incorporated with TSU placed new emphasis on Library policies which evoke the need for more ethnic content in the holdings. The arrival of more White students and faculty on campus, deriving from various ethnic backgrounds, coupled with new interests in poor, women, homosexuals, and other "outsider" groups, meant previous policies on acquisitions and library services had to be reassessed and upgraded where need was demonstrated. Further, the developing reliance on computer operations altered dramatically the traditional modes of information science or librarianship, permanently affecting collection development processes and curricula support services. Computer mechanisms have provided an on-call, on demand retrieval response, searching of online databases, online catalogs, as well as CD-ROM local area networks - with instant printouts of search results - all of benefit to students, faculty and even a national audience alike. Collection development is enhanced as computers make possible such procedures as literary and subject searches in previously unavailable sources, e.g., private holdings, and then loans or copies of the materials may be accomplished. Computer networks are designed to achieve such information transfer.

The library strives to become fully inclusive in its collections development and supportive environment. It is up to faculty to rethink the curriculum, multiculturalize their courses, and vary their instructional methods to assure all students equal learning outcomes (Rodriguez, 1991). In the implementation of these initiatives, the faculty, regardless of the program they represent, must be assured the Library maintains an appropriate collection of materials capable of undergirding any and all efforts in the direction of multiculturalism. Any institutional change must be supported with some resources; only then will departments take the leadership in the revision of curriculum, the design for new programs, and a commitment to diversity.

The demands for inclusion, both in the curricula and in Library materials to back the curricula, has placed the professional librarian in the middle of an on-going debate between what might be referred to as "traditionalists" and "pluralists." The traditionalists insist that the Library continue to invest in mainstream materials, primarily deriving from the "classic" curricula of university and college and reflecting Eurocentric, Western scholarship. They argue that the perspectives found in such a curricula are those that have shaped the modern world, a world that all students must live in and compete in, regardless of background. The pluralists maintain this is a distorted means for understanding the world of the 21st century. It is held that Afrocentrism and other aspects of multiculturalism be incorporated into the curriculum - and by extension, into the academic library (Boyd and Lenix-Hooker, 1992). They find that "library collections must reflect the kinds of materials relevant to diverse groups."

It is generally agreed that academic libraries should be in the van, supporting more pluralistic curricula, while yet maintaining collections which have been, and remain, vital to

an educated society, whatever its composition and allegiance to group membership. In effect, the Library is expected to maintain and add to a myriad of collections, supporting not only the traditonal curriculum, but programs which now emcompass the views, values, and experiences of myriad minority populations - a very complex and expensive task.

The expense and complexity is magnified by the inherent nature of certain portions of the curriculum, e.g., history and literature courses, which are among the most impacted areas by the need of multicultural postures. If these studies are to be fully bolstered by all available materials, it is inevitable that other areas of curricula, less influenced by the movement toward diversity, for instance, mathematics and earth sciences, will be shortchanged in this era of budgetary restrictions. Faculty, perhaps in its desire to advance and display more sensitivity and progressiveness, frequently request materials that are not "core" in representing the constituent population intended for inclusion. Certain titles may be more "popular" than noted for validity, credibility, and worthiness for collection and dissemination. However, Librarians cannot ignore their responsibility for answering the resource and service needs of users.

As suggested by Boyd and Lenix-Hooker, the Library takes appropriate steps to ensure that while actively collaborating with curricular concepts of diversity, scarce resources will not be wasted on the unnecessary or unmeaningful. The Library staff discusses and analyzes, as well as reads, materials in all cultural contexts. In this way, we hope to better reflect the materials relevant to these groups, as well as the expressed Mission of the Library. We discuss with faculty and students their perceived needs, interests, and knowledge of the subject. We strive, as the budget permits, to collect a wide range of resources "to inform and educate students and support faculty in curriculum changes."

Historical View of Multicultural Course Offerings:

African-American Studies

In its recent past, TSU was not perhaps notable for either depth or variety in its multicultural education course offerings. This outlook may be traced to the overriding need to prepare students for opportunities in a world dominated by the White mainstream. Courses were established that would serve to fit African-American students into the mold established for, and catering to, that mainstream. Muilticulturalism tended to be directed toward extra-curricular activities rather than as a integral part of the formal curricula until Dr. Amiri Al-Hadid, Department Head, was instrumental in starting a Department of Africana Studies at Tennessee State University, leading to the bachelors degree. This newly created department according to the catalog description is "guided by an analysis of the cultural, economic, political, and social conditions of Africans born in the United States and other regions of the Diaspora and the African continent." Dr. Al-Hadid, a former sociology

professor, has taught the course Black Nationalism: A Sociological Analysis, which the catalog describes as an "analysis of Frazier's concept of the Afro-American community as a nation-within-a-nation, the evolution of nation consciousness from domestic to international form, race consciousness, and Black Nationalism." Through this course, Dr. Al-Hadid brings together a team to debate the ideologies of Dr. Martin Luther King, Jr. and Malcolm X for the final project.

African history and geography selections are available in the Humanities and Arts, Black experiences, and cultural biases are duly noted in interdisciplinary curricula offerings. Although reading lists for literature courses are rather "top-heavy" in traditional, Western writings, regular offerings in Black Arts and Literature, Literature of Black Life, The Contemporary Black Novelist, African and West Indian Literature, etc. are offered, to include Blacks from other cultures.

The College of Education has as its moto: "Competent and caring professionals: facilitators of learning with a multicultural perspective." Its' course offerings include a course entitled Multicultural Education at the Graduate level, which has been taught by various education faculty members. Category I of the colleges "Knowledge Bases for Professional Education" states that "The teachers are competent in the sense of knowing and understanding their respective subject area and the knowledge of other subject disciplines to which it impacts, and in the offering of sound instructional practices that convey meaning and connection-making among the events and objects of the discipline."

Historical View of Multicultural Resources in the Library

The Library began, from an early period and within budgetary restraints, to collect holdings on American Blacks. Special Collections was set up to include books, pamphlets, periodicals, diaries, and other materials were catalogued and recored. They were available for utilization in formal course work and for research, enrichment, and archival purposes. When multicultural courses were given more prominence, the Library was quite prepared to meet these new needs. With computer networks, what the Library did not own could be made readily available via loans or copies.

Historical View of Multicultural Course Offerings:

European-American Studies

Due to the fact that TSU was a traditionally Black institution for most of its history, naturally no formal courses were offered relating to specific cultural entities, for example, Hispanic Americans. Yet the basic curriculum could be well termed "eurocentric" in its design and style. With the introduction of significant numbers of White students, TSU

considered how best to serve a new clientele with its own attitudes, beliefs, and behaviors. In the main, the response has been, in the words of (Banks, 1991) to restructure courses so that all students, including White ethnic groups, "will acquire the knowledge, skills, and attitudes needed to function effectively in a culturally and ethnically diverse nation and world." The philosophy revolves around the idea that multiculturalism is not an ethnic- or gender specific movement. It is not a study of "others," but an inclusive process, in which Western thought and Afrocentric concepts are naturally incorporated and exist side-by-side.

Historical View of Library Resources

As multicultural content became more a part of the core courses offered by TSU, the Library attempted to become more broadly representative in its collections. Materials dealing with diverse cultures were purchased; for example, where more of the budget had been expended upon journals for the various schools, for example, Black teachers, Black nurses, Black engineers, etc., monies were now appropriated for a more generic clientele. Programs, services, and staff likewise came to reflect more closely a heterogeneous population.

The Present Programs: Success or Failure?

A national debate rages over whether or not the curricula of American schools and universities, and the library resources which support those institutions, remain as Anglocentric today as in the 1960's or have become so overly multicultural as to displace the great European writers and disciplines (Banks, 1993). At TSU, and I suspect, most other universities and academic libraries, the reality is that while progress toward multicultural programs and materials is undoubted, the movement is a slow, uneven one. TSU is rather unique in that its mission to serve a minority clientele has been expanded to include that of Whites. Just as in the more usual route, mainstream institutions opening up to cultural minorities, TSU has been forced to respond and adapt in new ways. The result has been evolution, not revolution; similarily, there have been successes, as discussed in the Africana Studies curriculum, and failures to develop more culturally diverse collection and curricula.

The Library regards itself as taking a leadership stance in the multicultural movement. The pluralistic environment it presents, a setting where all students work and mingle, makes it a highly visible model for the University. The activities and programs which the Library had developed are utilized by the entire student population. A case in point would be the classes to acquaint Freshmen and other new students with the Library, manuscript collections, and its facilities and services.

Another success is the presence of a diverse staff. Meetings and workshops ensure all members are sensitive to the needs of all. With its example of access for all, the Library

sets the tone for multiculturalism in all phases of TSU operations and functions.

REVIEW OF THE LITERATURE

Multicultural Education as it Relates to Blacks

Despite such views as that of Schlesinger (1991), multicultural education cannot be defined as synonymous with Afrocentric education. Banks (1990), among others, notes that new demands on the curriculum, and by extension, into academic libraries, revolving around issues of diversity, encompass more than people of color and the disenfranchised. However, because of the make up of TSU, multiculturalism is usually understood to refer to the institutionalization of Afrocentric concepts into the campus "mainstream," the Curriculum of Inclusion.

Asante (1987) contends that Afrocentrism is necessary to enable African Americans to see their people and themselves as achievers and participants in history and the creators of a unique culture. Further, he finds that Afrocentrism is but one facet in the jewel of multiculturalism, not denying others their place, and existing with diversity peacefully and constructively. This statement serves to refute those who perceive the movement as a "war" against Western culture and history, one that will "balkanize and tribalize American education rather than attempting to assimilate students from diverse backgrounds into a mythical Anglo-American culture."

According to Price (1991), schools have to equip young people to function successfully and harmoniously in the real new world. Multiculturalism is no longer a matter of establishing an "alternative" curriculum or amassing a Library collection reflecting diversity, but an issue of survival and opportunity for Black Americans. Leake (1993) writes that policy decisions relating to multiculturalism "are part of the larger social process," in which the color of the nation's student body is changing rapidly. The student population is linked to other fragmented groupings - sexual orientation, feminists, physically and mentally challenged, economically disadvantaged, as well as ethnic and religious background. TSU, as with other institutions, is experiencing an influx of groups, all wishing to see their vision of reality reflected in the educational process. Sleeter and Grant (1988) find that African-American students can be helped to move into the mainstream, developing more positive attitudes toward other groups, if the curriculum, teaching materials, and faculty present "equity pedagogy" strategies in a consistent, natural, and integrated manner.

Naumann (1987) discusses how librarians, including the academic librarians practicing in settings once more homeogeneous in composition, should establish guidelines. The expanded responsibility for cultural pluralism entails the encouragement of the open, inquiring mind through the provision of materials free from cultural, racial, and sexual bias while, at the same

time, yet not shunning accurate depictions of differing viewpoints and positions. Gill (1991) finds that because the curriculum in most institutions remains, at best, only partially multicultural, it is up to libraries to demonstrate "more sensitivity to African- American cultural norms, styles, and expectations in the designing of materials and programs," a dictum TSU's Library is committed to.

Multicultural Education as it Relates to Whites

Banks and Banks (1993) note that multicultural education is not just for "others," but rather educational reform extending to the empowerment of all students, including middle-class White males. They too must become "knowledgeable, caring, and active citizens in a deeply troubled and ethnically polarized nation and world." Not only White students, but many administrators and faculty tend to perceive multicultural education as an entitlement plan for "others," which excludes the "dominant" social grouping from formal programs and curriculum planning. Still, as stated by Bates and Wilson (1989), the curricular models generally embeded in America's schools, even institutions historically Black, are designed to accommodate the learning styles, values, beliefs, and traditions of White, particularly male, society." Any revisions then which would incorporate White students should, as expressed by Gill (1991) stress the concept of "inclusion" of the culture, achievements, and roots of groups once disparaged or omitted from study, rather than the notion of "exclusion," the utilization of Afrocentric studies at the expense of other aspects of multiculturalism, or of White culture and history.

If the purpose of the University is to educate and enlighten, inter-ethnic understanding, via in Suzuki's (1984) words, must be "fostered through multiple learning environments matching the academic, social, and linguistic needs of all students." In addition to enhancing the development of their academic skills, the "program would help students develop a better understanding of their own backgrounds and of other groups that compose our society."

Sleeter (1990) reports on the new direction in multicultural education, shifting from "sensitivity training" to a goal of equal learning outcomes for all students. This goal means the development of programs distinguished by excellence, high expectations, and diversified instructional treatments as may be deemed necessary. Allen, Bem, and Niss (1988) point out the "strained and irregular contact between faculty and minority students." In the instance of TSU, when "minority" is synonymous with "White," their may be a tendency to engage these students in a differential manner. This factor may be tempered by the almost equal number of Black and White faculty member on campus. Goodlad (1990) finds that while in some cases, curricular reform involves incorporating multi-ethnic perspectives across disciplines, in courses with lesser links with multicultural perspectives such mechanisms as cooperative group instruction and study groups may be appropriate.

Support services, including Library programs, in the wake of increased attention to

multiculturalism, has been hampered by funding problems. DeLoughry (1993) has detailed how educational retrenchment across the nation has been especially harsh on academic libraries. "It is easier to flow the growth of acquisitions than to take other kinds of budgetary actions." Thus, access to equal learning outcomes is decreased since library budgets cannot cope with increases in costs and volume of materials. As stated by Stoffle (1990), a library with the potential for becoming a model of a multicultural, pluralistic environment must be engaged in teaching, research, ar service, rather than in a passive role.

ANALYSIS USING NIETO'S MODEL

The Nieto Model for multicultural education is predicated on seven characteristics: 1) it is antiracist; 2) it is basic; 3) it is important for all students; 4) it is pervasive; 5) it is education for social justice; 6) it is a process, and 7) it is critical pedagogy. Further, the model presents four levels of attitudes and behaviors: 1) tolerance; 2) acceptance; 3) respect; and 4) affirmation, solidarity, and critique. From these items, it is possible to gain insight into multicultural education in the socio-political context and, by extension, to identify and assess multicultural education efforts on the milieu of TSU and its Library.

Because it emerged from the merger of two state universities, one historically Black, one mainly White, TSU has the opportunity to demonstrate antiracism, which is basic to its mission. The curriculum reflects this antiracist thrust through exposing students from diverse backgrounds through experiences, literature, and discussions. The Library does well at this level, providing materials appropriate to a multicultural setting, thereby supporting curriculum requirements. The policy is, and is generally adhered to, that everyone has the right to be treated with respect and understanding, whether in curriculum inclusions, classroom activities, and Library services. It is generally recognized that the curriculum, and the Library, sees basic education as multicultural education. Balance is the key element, focused upon racial identity and culture even while valuing pluralistic perspectives. The Library has opened up avenues from which to share knowledge, meanings, and perspectives from as broad a "core" as possible. "Basic" in the Library may range from Western, traditional materials to a rich and diverse collection of African-American, as well as other groups too often ignored or slighted in the amassing of materials. We are not monocultural in our collections or programs. Rather, because of our traditional purpose of educating Blacks, we have made many choices reflecting that reality, the background, interests, and experiences of African-Americans. At the same time, and only partially in response to increased White participation, the Library has endeavored to provide the means for all groups to become aware of not only the usual cast of people, places, and things, but to know and understand the great diversity present in the world - and TSU.

TSU and the Library are likewise of the belief that multicultural education is important for all students, regardless of background, race, sex, socio-economic status, sexual orientation and

all other factors which have served, across time, to limit appreciation of other cultures, and how each has contributed to the wholeness of the entire society based on the strengths of every group. Differences are a positive force all must recognize. To this end, the Library serves as a means of providing opportunities for each student and the faculty to share knowledge and find the materials necessary to negotiate meaning in the emergent curriculum.

The Library knows that a number of students, whether Black or White, are at risk of failure in their University career. The learning environment established for such students is of prime import in ensuring them an equal chance to achieve. The Library does not presume that only its Black students of those from deprived backgrounds are at risk; it seeks to engender a climate for learning experiences that empower all students to reach their maximum potential. One example is the willingness of staff to demonstrate how to best utilize the materials and facilities of the Library, thus opening the world to each student, whatever his/her previous experiences, needs, and interests, and create a new environment for learning outside the actual classroom.

In the library setting, multicultural education is not something that takes place in the classroom or other formal setting, at certain fixed periods and according to the dictates and desire of faculty. The Library provides an information source for students, faculty and community whenever its doors are open. Further, it is not limited to a standard curriculum, but can be related to a wide range of subjects, spanning diverse peoples around the globe. In its policies for collection, the Library evidences a commitment to give a high level of access to those wishing direct lines, not only to local and regional materials, but national and international sources as well. Multiculturalism draws its 0strength from its grassroots character and requires its contents to be meshed with the needs of all concerned. The pervasiveness of multicultural education is marked by the fact it is not just something to be added to the curriculum - although this too is important - but instead becomes a part of innovative learning experience, preparing students to anticipate via considering trends, make plans, evaluate consequences, and to look for problem solutions. It encourages participation, which involves shared problem identification, problem solving and decision-making. All this extends the circle of trust, contacts, and linkages among diverse groups. The Library offers a "safe" non-threatening place to explore the viewpoints and insights of many peoples, whether in the pages of a book or through one of the programs sponsored by the Library staff..

The Library is aware that multicultural education is education for social justice. No formal curriculum, no matter the objectives and intent, can by itself instill the precepts of multicultural philosophy. Multiculturalism is a value-oriented movement that is part of a larger societal change that involves a new view of how each of us relates to the rest of our world; The Library is dedicated to helping students understand and adjust to new norms of cooperation, democracy, fair play, and interdependency. Nowhere better than the Library can be found to demonstrate the interconnectedness of systems, ecological, economic, political, and cultural. In the Library,

we daily see people interacting and developing common meanings or joint interpretations of events. These meanings are derived from the social interactions one has with others from varied backgrounds. Persistent socio-economic problems are faced by our Black students. Yet because people are increasingly connected with one another, for example, exploding welfare costs and shrinking tax bases affect everyone, all groups must be a part of the solution. The idea of participation in concerns of social justice is strengthened by the Library's ability to link social change and educational change. We may look for inspiration to the Library's holdings on the Civil Rights Movement. This fundamental emanation of social justice steeped in values shared by many diverse groups, evoked participation from those not Black, not sharing Black experiences, not deprived or subjugated. Similarly, the Civil Rights Movement served as a springboard for other groups outside the mainstream - feminists, gays and lesbians, poor and homeless, Vietnam veterans, and myriad other collectives striving for inclusion in the educational setting. Given this forward thrust, TSU and the Library were well positioned, as an historically Black institution, to continue to make democratic ideals become, to the utmost possible extent, reality. We could admit social injustice was abroad in the land, tackle unpopular issues, and, via Library acquisitions, show how different peoples, in different times and places confronted that unfairness and won out.

According to the Model, multicultural education is above all else a process. Certainly, the changes necessary to fully incorporate a multicultural education require those who would participate in a new vision to think differently, for instance, showing more respect for diversity on campus, but they must come to think and feel differently also. The TSU's Faculty Senate is currently in the process of drafting a document to make all aware of the University's stance regarding multicultural awareness on campus which is hoped to get beyond mere feelings. This lends a dynamic quality to the process. Of course, thinking and feeling are quite intangible; it is difficult to measure "progress" as this is commonly understood. Nor are the processes of thinking and feeling altered rapidly. For many students and faculty, the opportunity to read, think, argue, and converse about important issues is in itself an incentive to look at multiculturalism from many different perspectives. The Library is the locale where these processes can readily occur. In the classroom setting, changes that do not produce rapid results are often discounted. It is difficult to change attitudes; old habits and thought patterns persist despite the best efforts. In the Library, a more collegial atmosphere which is non-threatening and supportive of diversity, is especially appealing to Blacks who perhaps no longer see the classroom or campus as solely "theirs" and whose once exclusive "ownership" of programs and activities are now impacted by "others." Within the classroom, the needs of some groups are markedly different from the needs of others, for example, in the area of teaching strategies; these needs may even be perceived as mutually exclusive. In the Library, we listen and hear what our customers are saying. It is possible, through the development of, and implementation into library processes, products which satisfy both traditional needs and new challenges.

As the Model stipulates, multicultural education entails critical pedagogy. TSU and the

Library, by extension, in the past made decisions that were not neutral in context. Policies dictated that Blacks could succeed even in the face of a hostile society, controversy was not avoided. The books and other materials selected by the Library, just as the curriculum and teaching methodologies subscribed to by faculty, represent conscious or unconscious value judgments, biases, and ideas on what is important and what is not. Perhaps more than any other entity, the Library offers an opportunity for students to explore the myriad perspectives of a complex world. Libraries are traditionally a setting in which one may be curious, dare to explore what is alien and even frightening, and to grow to realize problems and conflicts are amenable to solutions. If the main goal of a multicultural curriculum is to instill decision-making skills and social action methodology among students, the Library is able to empower all students in these domains. In the Library, students are encouraged to seek out answers for themselves, rather than merely take at face value what is taught in the curriculum. With its rich collections, the Library does not seek to suppress knowledge, but to disseminate it. Diversity is available for the asking, whether the interest lies in seeing history through the eyes of the "losers," political action from the perspective of "out groups," or art and literature created by those peoples ignored by the mainstream. This focus is important not only for Blacks, but for Whites who may have had little exposure to the broad cross-currents of people, places, and events not covered in traditional texts and classes.

Within the context of levels of attitudes and behaviors, TSU and the Library have manifested characteristics which surpass the first level, tolerance. Certainly, we "tolerate" diversity on campus; as the Model stipulates, the Library engages in programs that celebrate Black History Month and similar events with speakers, displays of materials, and so forth. However, we believe such manifestations represent not simply the first stage toward multicultural education, but an important tool with which to inform White students and faculty while instilling pride of accomplishment among Blacks. This brings about awareness and understanding which may not have been forthcoming previously. And it leads naturally to the next level, acceptance.

At the "acceptance" level, the Library also displays affirmation of differences; we recognize they exist, and proceed from that point. Such events as book talks and the inclusion of guest authors, scholars, and other prominent figures from various backgrounds and representing diverse ethnic groups lend themselves toward the realization that differences do exist and are important. This recognition in no way, we believe, detracts from the basic concept of multicultural education in its highest emanation.

The Library demonstrates its respect for diversity daily, whether in the content of the holdings, in interaction with students and faculty, and in using the experiences of all groups as a driving force in decision-making regarding library policies and procedures. Respect is shown when we ask our clientele what materials they might require for understanding their own cultural roots and those of others. We even have a librarian on staff who has expertise in matters relating to genealogical research. We have broadened the collection to more readily reflect the

presence of Whites as well as Blacks who identify with such "out" groups as feminists, gays and lesbians, and the poor. Such groups span rigid lines of Black and White and have their own versions of values, needs, reality, and desire for recognition and respect.

We acknowledge that the Library has not as yet reached the highest level of the Model: affirmation, solidarity and critique. Although we are aware of the legitimacy of all cultural groups and, through our expanded collections, mark the validity of each as a means of learning, we have perhaps been too inactive in doing more than adhering to the status quo, that is, exhibiting a failure to take into consideration the inevitable conflicts which are an integral part of developing true multicultural education. We hope, but cannot expect, that ignoring stresses and strains which arise as we struggle to serve our traditional constituents, Black students, faculty, and community, while, at the same time seeking to encompass newer groups, will make them disappear automatically. It is simpler and less painful to attempt patchwork solutions to cope with such fundamental issues as power-sharing, input into decision-making, and how best to become inclusionary in all facets of institutional life rather than to confront and critique. By saying the politically correct maxims, by expanding Library collections to include voices of various groups, we are not necessarily contributing to the development of affirmation and solidarity. By doing and saying only enough to silence those who expect us to contribute so much more, we are not advancing the necessary critique of multiculturalism. There is much work left undone before this last stage of the Model is realized.

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